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## BOOK NOTICES

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**An Old Wine in a New Bottle.** By N. O. Ruggles. Boston: The Gorham Press, 1917. Pp. 50. \$0.50.

The record of two visions by a young man, in which there is a curious blend of pantheism and Christian Science. One tires of the ceaseless capitalization of It as the proper personal pronoun for the Infinite. The bottle is rather attractive for its novelty; the wine was spoiled long ago and would burst nothing.

**The Prodigal Son Ten Years Later.** By John Andrew Holmes. Boston: Pilgrim Press, 1917. Pp. ix+29. \$0.50.

The writer has been a pastor at the University of Illinois and now is at Lincoln, Nebraska. This wholesome and illuminating study grows out of his experience with young men and women. Dr. Holmes finds the prodigal son ten years after his return from the far country, forgiven and happy, but still bearing the marks of his misspent years. This stern fact is emphasized in the little book. It is a sobering truth that we face here, as it ought to be. The imaginative elements are well managed and the style is pleasant.

**The Best Man I Know.** By William DeWitt Hyde. New York: Macmillan, 1917. Pp. xii+95.

In forty-five crisp sketches of about 150 words each the late President Hyde has furnished an outline of the man whom he sees developing out of the "will for the good of all." This character is all the more attractive when we are told that Rev. Chauncey W. Goodrich was the living person who unconsciously posed for this portrait. This is an exceptional book by which to check up one's own attainment in the admirable art of Christian living.

**A Companion to Biblical Studies.** Being a revised and rewritten edition of *The Cambridge Companion to the Bible*. Edited by W. Emery Barnes. New York: James Pott & Co., 1916. Pp. xii+678. \$4.00.

We get in this volume *multum in parvo*. There are twenty-one chapters treating more than twenty-one phases of Bible-study, three sets of elaborate indexes, an excellent glossary of Bible words, a note on the pronunciation of Hebrew names, and nearly a hundred pages of concordance, in addition to ten maps and eight pages of half-tone illustrations. All this represents the labors of twenty-six contributors work-

ing under the close supervision of a competent editor. The scope of the book is indicated by the wide range of topics treated, e.g., the structure, limits, and growth of the Bible, the text, the translations, the geography, the antiquities, the chronology, the archaeology, zoölogy, and botany, the history of the Jews and of the Apostolic Age, brief introductions to biblical and apocryphal books, the theology of the New Testament, and the sacred literature of the Gentiles. The volume is really a small dictionary of the Bible.

The name of the editor insures a high degree of accuracy for the work and a genuinely historical approach to the various subjects discussed. Critical problems are not persistently put to the fore so as to obscure the reader's view of all else, but are kept in the background where they belong in a would-be popular work of this sort. In the hands of the average Sunday-school teacher, whose biblical library is very limited or even non-existent, this book should prove very helpful.

**The Religions of the World.** By George A. Barton. Chicago: The University of Chicago Press, 1917. Pp. xi+349. \$1.50.

The demand for brief statements outlining great subjects is wide and growing. It is of supreme importance that such outlines be made by competent scholars whose intuitions usually guide them in their selections. With the advice of specialists in the several phases of the subject they come very near truth in presentation and interpretation.

This book is the most satisfactory one on this subject that we have seen. It begins with a general view of primitive religions, mentioning their peculiarities, and then gives the outstanding features of all the organized non-Christian religions, and closes with a short chapter on Christianity. Among the faiths treated are the religions of India, China, and Japan.

The author is always sympathetic, fully recognizing the undoubted merits in all these religions, but also showing that despite the sad, inexcusable facts that stain its history Christianity, because of its conception of God, the ethical standards of Jesus, the consequent conception of the universal brotherhood of man, meets most fully the spiritual needs of mankind.

The reader of average intelligence will have no difficulty in understanding the book. It will give him a larger charity for the religions of the world if he is a Christian, and so fit him to be a more effective promoter of his own religion. If he is not a Christian he can hardly fail to have a deeper appreciation of *religion*, and he will be almost sure to want to read